

Leaders Manual to Accompany Indian

Americans

Fay

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LEADERS MANUAL
to accompany
INDIAN AMERICANS

Frederic L. Fay

LEADERS MANUAL

to accompany

INDIAN AMERICANS

Winifred Hulbert

by

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CONTENTS

FOREWORD	5
PART I. SESSION PROGRAMS FOR STUDY	
CLASSES	7
TO THE LEADER	9
REFERENCE SOURCES	11
SESSION 1. A HOMELAND SHARED	16
SESSION 2. E PLURIBUS UNUM	19
SESSION 3. TOOLS FOR THE FUTURE	22
SESSION 4. FACING A COMPETITIVE WORLD	26
SESSION 5. AT HOME IN THE INDIAN COUNTRY	29
SESSION 6. AN INDIAN APPROACH TO GOD	32
PART II. PROGRAMS FOR SUNDAY SCHOOL	
ASSEMBLY PERIODS	35
TO THE SUPERINTENDENT	37
FIRST SUNDAY	39
WORSHIP THEME: <i>Jesus the Light of the World</i>	
STUDY THEME: <i>A Homeland Shared</i>	
SECOND SUNDAY	41
WORSHIP THEME: <i>Ye Are All Sons of God</i>	
STUDY THEME: <i>E Pluribus Unum</i>	
THIRD SUNDAY	42
WORSHIP THEME: <i>Study to Show Thyself Approved of God</i>	
STUDY THEME: <i>Tools for the Future</i>	

P35635

FOURTH SUNDAY 43

WORSHIP THEME: *If Ye Know . . . Blessed . . . If Ye Do*

STUDY THEME: *Facing a Competitive World*

FIFTH SUNDAY 44

WORSHIP THEME: *I Am Come That They May Have Life*

STUDY THEME: *At Home in the Indian Country*

SIXTH SUNDAY 46

WORSHIP THEME: *Seeing God in His World*

STUDY THEME: *An Indian Approach to God*

PART III. SUPPLEMENTAL MATERIAL 47



FOREWORD

A new consideration is being given to the American Indians today. These earliest Americans are coming to be thought of in other and far better terms than formerly when they were looked upon as needy wards living upon the charity of a benevolent nation. It is recognized that the Indians have a culture and a record of accomplishment long overlooked. They are beginning now to receive the appreciation merited by inherent worth.

The forward-looking Indians of the new generation are loath to sit idly on the reservations and bask in the fading glow of the heroic deeds of their ancestors. They are feeling the currents of modern life which are beginning to bring new and alluring opportunities almost within their reach. They want to be a part of it all.

For the young white Americans, then, it is only sensible that they become informed about the Indian young people who are actors on the same stage with themselves. It is to make a start on this informing process that the book, *Indian Americans*, has been written. Three definite objectives may well be kept in mind as the book is studied:

(1) To become acquainted with the cultural, religious and economic background of the Indian.

(2) To understand the interests, problems, and ambitions of representative young Indian men and women.

(3) To consider what the Christian church may do to help the Indian American realize his own best self and make his greatest contribution to the world and to the Kingdom of God.

P35635

The purpose of this Leaders Manual is to help those who study the book to lay hold on the wealth of information within its covers, and to assemble this information in orderly fashion.

The Manual contains three parts:

Part I consists of six program plans for a mission study class, each based on a chapter of *Indian Americans* and bearing its title. The programs have been prepared so that they are also suitable for use in young people's societies and may thus be used in place of the regular topics for a period of six weeks, or more. The programs may also be used as the basis of lessons in young people's classes in the Sunday school. In this case the suggested devotional period would be omitted from the class session. If desired, a full quarter's study (13 weeks) could be devoted to *Indian Americans*, using two weeks on each chapter and perhaps drawing on outside material. On the last Sunday there could be a series of tableaux, and a dramatization or other presentation before the entire department or school.

Part II provides programs for Sunday school assembly periods. A more complete study of the textbook would be preferable, but many young people can be reached by the assembly periods of the Sunday school who would not become members of a regular study group. Worship is included in these programs.

Part III consists of source material gathered from outside the study book which can be used in the worship or study periods. Most of this material, though not all, is referred to in the programs. It should be used only if, and wherever, it seems to enrich the program.

PART I
SESSION PROGRAMS FOR STUDY CLASSES

TO THE LEADER

A study class should be a completely cooperative undertaking. Given a textbook, the members individually dig into it and lay on the table the result of their common effort. This they consider, discuss and evaluate. From this process it is hoped and expected that there will emerge ideas and convictions which will motivate constructive action on the part of each member of the group. It is with this sort of class in mind that these lesson plans have been prepared.

The leader is the one who is responsible for the entire study class program. In addition to planning the treatment of the subject to be taken up in each session, he makes certain the devotional period is cared for, that hymn books and Bibles are in their places, that the pianist and others who are to take part know what they are to do, and that they are prepared for it. The leader sees to it that assignments for the study period are made in ample time and that those who receive them know just what is expected of them.

At the class session the leader is responsible for the prevailing spirit throughout the hour. He should be familiar with the aim of each chapter of the textbook and the specific objectives of each section and how they contribute to the aim. He should have clearly in mind in advance the dominant idea in every assignment and just how these build up toward the objectives of each section and all in turn to the general aim of the chapter. Unless

the leader has thought this through and can see it all in his mind's eye before going to the class, the program will be merely a series of more or less disjointed tabloid talks. A few words introducing each assignment report will serve to fuse the several reports into a forceful presentation. Upon the shoulders of the leader rests this responsibility for a unified impression in the minds of the class when they leave.

The leader must neither lecture nor monopolize. He must see that a plan is purposefully carried out and that the group arrives at a definite point. A good leader accompanies others, at the same time showing them the way.

Assignments. In each program under the heading "Study Period, Questions for Assignment and Discussion," will be found groups of questions arranged according to the numbered sections of the chapter being considered. These questions should be assigned to selected members of the group at the preceding session and time allowed in that session to make sure that the assignments are clearly understood. If necessary, in small groups, two or more assignments may be given to one person.

These questions, for the most part, form the suggested plan for the study period. It cannot be too strongly emphasized, however, that the assignment reports are not to consist merely of answers to questions. The questions should not be announced or used in making the reports; their function is to serve as a guide to the pupil in his preparation of a report on the topic that the question suggests. But the questions should be so covered in the presentation that they will be fully answered in the minds of the class. Pupils having assignments should be familiar

with the entire chapter in order to understand the relation of their part to the whole.

Class Procedure. It would be well to have on the black-board during the class session the chapter title and the section titles in order to focus the attention and help arrange ideas in orderly fashion. This will be especially advantageous if the members are taking notes, which is to be recommended.

It will be noticed that the devotional period has been put at the end of the study hour, except for the first and last chapters. Carrying the thoughts of the study into the devotional period will give direction and purpose, lifting it all to a higher level and, in a special way, into the very presence of God. Our best social understandings and ideals come with a sense of the cooperative companionship of the Father. So the devotional period becomes a rich culmination of the study hour.

The introductory material suggested for chapters II to V inclusive is designed to give a suitable Indian tone to the setting and so prepare for the presentations which follow.

REFERENCE SOURCES

Some of the most useful reference material that is available for groups studying the American Indians may be secured from the home mission boards of the several denominations. It is important that the leader open correspondence with his own board well in advance and secure lists and samples of the various pamphlets, reports, pictures, and maps that have been prepared. Some leaflets may be secured in quantity for distribution among all the members of the group in preparing for the discussion of par-

ticular phases of Christian work among the Indians—especially on those treated in Chapters Three, Five and Six of *Indian Americans*.

BOOKS

American Indian, The. A. Hyatt Verrill. D. Appleton & Co., New York. \$3.50. An excellent source of information about the Indian, touching many subjects and dealing with Indians in all sections of America. Some chapter subjects are: What we owe the Indian and how we have repaid him.—Religious beliefs.—Superstitions and legends.—Industries and arts.—Home life, family customs, recreations.

Book of Indian Crafts and Indian Lore. Julian H. Salmon. Harper & Brothers, New York. 1928. \$3.50. Rich in material on the backgrounds of Indian life.

Facing the Future in Indian Missions. Part I, A Social Outlook on Indian Missions, by Lewis Meriam. Part II, The Church and the Indian, by George W. Hinman. Introduction by Bishop Hugh Latimer Burleson. Council of Women for Home Missions and Missionary Education Movement, New York. 1932. Cloth, \$1.00; paper, 60 cents. A book for adults in the new series of Indian studies of which *Indian Americans* is a part. Especially valuable for collateral use with this course. Contains a full reading list of books on the subject.

Indians of the Plains, by Clark Wissler; *Indians of the Northwest* and *Indians of the Southwest*, by Pliny E. Goddard. American Museum of Natural History, New York. 75 cents each. Brief studies of the life of the tribes of the several areas.

Red Men on the Bighorn. Coe Hayne. Judson Press, Philadelphia. \$1.00. A fascinating story of a Montana Indian boy who came under Christian educational influences and is now a minister to his own people. Contains much information about the Indians. Many illustrations. A book young men will enjoy.

Women of Trail and Wigwam. Flora W. Seymour. Womans Press, New York. 1930. \$1.00. Historical sketches of famous Indian women.

PAMPHLETS

Alili. American Missionary Association, 287 Fourth Ave., New York. 10 cents. An American Indian Demonstration for use of Camp Fire Girls. May well be used by others. Contains Indian legends, interpretation of Dakota symbols, information about Indian beliefs, etc.

Annual Report of the Commissioner of Indian Affairs for the year ending June 30, 1931. For sale by the Superintendent of Documents, Washington, D. C. 10 cents. The section on education is particularly enlightening as to the attitude of the present administration toward the Indian.

Cooperation in Indian Administration. United States Department of the Interior, Office of Indian Affairs, Washington, D. C. Free. Four addresses: Analysis of the Problem, Lewis Meriam. Cooperation in Education, W. Carson Ryan, Jr. What Minnesota is Doing, Mrs. Blanche La Du. Indian Attitudes, Ruth Muskrat Bronson.

Indian Lore and Indian Gardens. Melvin R. Gilmore. The Slingerland-Comstock Co., Ithaca, N. Y. 1930. 35 cents.

Describes early Indian plant culture and food preparation, and lists projects and discussion topics on Indian gardens for young people.

MUSIC AND DRAMA

American Indians and Their Music. Francis Densmore. Womans Press, New York. 1926. \$2.50.

Songs of the North American Indian. Thurlow Lieurance. Theodore Presser Co., 1712 Chestnut St., Philadelphia. \$1.50. Nine Indian songs with piano accompaniment, and a preface by Mr. Lieurance on Indian music.

Hogan Beneath the Sunrise, The. Winifred Hulbert. Missionary Education Movement, New York. 25 cents. A short dramatic sketch of Navajo life today.

Indian Friendship. Winifred Hulbert. Missionary Education Movement, New York. 25 cents. A play in two scenes for young people.

Pueblo Pioneers. Helen L. Willcox. Missionary Education Movement, New York. 25 cents. A one-act play of American Indian life of the Southwest.

Indian Tableaus. Anita L. Ferris. American Missionary Association, 287 Fourth Ave., New York. Price, 15 cents a copy; three copies for 35 cents. Twelve simple tableaus with a reading to accompany each. It is not necessary to use them all. Included are: The Pilgrim's First Treaty.—Penn's Treaty with the Indians.—Purchase of Manhattan.—John Eliot Preaching to the Indians. Two Thousand Miles for a Book.—White Man's Book of Heaven. Then follow tableaus showing work of missionaries, with particular reference to the Congregational denomination, but which can be adapted to any denomination.

PICTURES

"*The Great Spirit*," a statue by Cyrus Dallin. Museum of Fine Arts, Boston. Photograph, 8x10 inches, 50 cents, postpaid; sepia photogravure, 9x12 inches, 30 cents, postpaid; sepia photogravure, 18x24 inches, \$1.25, postpaid.

American Indian Picture Sheet and *Indians of the Southwest Picture Sheet*. Missionary Education Movement, New York. 25 cents each.

Teaching Pictures on the American Indian. Eight pictures 11x14 inches. Missionary Education Movement, New York. 50 cents.

OUTLINE MAPS

Outline maps of the United States showing rivers and state boundaries can be procured from Denoyer-Geppert Company, 2929 Broadway, New York, or 5235 Ravenswood Avenue, Chicago, 38x36 inches, 35 cents, or four copies for \$1.00; or from McKinley Publishing Company, 1021 Filbert Street, Philadelphia, 35 cents.

INDIAN RECORDS

Victor 564-A, "By the Waters of Minnetonka," by Lieurance; 564-B, "Lullaby" (from "Indian Songs"), by Lieurance. Both sung by Julia Culp.

Victor 20043-A, "Chant of the Eagle Dance"; 20043-B, "Chant of the Snake Dance." Hopi Indian chanters.

SESSION 1. A HOMELAND SHARED

Devotional Period

Theme. Jesus the Light of the World.

HYMN. "Light of the World, We Hail Thee," stanzas 1 and 2.

READING. "The New Fire." See Supplemental Material, #1, p. 49.

HYMN. "Light of the World, We Hail Thee," stanza 3.

SCRIPTURE, read by three young people. (1) *John* 1:1-12; (2) *John* 8:12; (3) *Matthew* 5:14-16.

A THOUGHT FOR DEVELOPMENT BY THE LEADER. Jesus, who said, "I am the light," also said, "Ye are the light." Not Christianity, not the church, not alone the saints, but the rank and file, are "the light of the world." We are but reflections of the true light. Is the One whom we reflect dimmed or distorted for having shone through us?

PRAYER. (The prayer given in the Supplemental Material #2, p. 50, may be used if desired.)

Study Period

FOR THE LEADER. What is the point of view of *Indian Americans*,¹ and what does it endeavor to record? (See its Foreword.)

QUESTIONS FOR ASSIGNMENT AND DISCUSSION.

Section 1. The Land Which the Indian Shared

1. What is meant by the statement, "The Indian belongs

¹ Hereafter referred to as the textbook.

to this country"? What added significance is given by the words of Curley the Crow scout?

2. Consider the extent to which people from other countries have become integrated with American life. What place has the Indian in the thinking of the white man? Why? What does the Indian ask, judging from the words of Chief Joseph? (Also see page 159, "All we want is . . .")

3. What are some of the evidences of the deep roots which the Indians have struck into the life and growth of this continent?

Section 2. Indian Contributions to the World

Four contributions which the Indian has made to our life, and without which America would be the poorer, are these:

1. Trails through the wilderness.

What did these mean to the early settlers? How did the Indian trails influence the location of present-day cities? of transcontinental railways?

2. The lore of the out-of-doors.

What effect must living out of doors have had upon people in the early days of this country? Why do people in the United States today increasingly seek the out-of-doors every summer?

3. Development of food supply and other commodities from the soil.

How has the Indian helped us (a) with food-stuffs? (b) rubber? (c) medicines?

4. The heritage of beauty. See Supplemental Material #3, p. 50.

How did the Indian conceive of art in earlier days, and how did he express it? What has been happening to the Indian's heritage of beauty more recently, and why?

"The Indian's skill in producing art is as evident today as in the past." What evidence can you assemble from the textbook to prove or disprove this statement? What are some of the forms which the Indian's art assumes?

What is meant by the "deep poetic urge" of the Indian, and what has it to do with his art? Read the quotation from Mary Austin in the textbook, p. 21 ff.

How may the white race make effective this Indian contribution of the "heritage of beauty" to our modern life?

SESSION 2. E PLURIBUS UNUM

Introductory

"Lord of the Mountain." See Supplemental Material #4, p. 52.

Study Period

FOR THE LEADER. Begin by asking the members of the group to note the first words that come to their minds when you mention a word. Then say the word "Indian." Make a list on the blackboard of the words they give. Where do we get these ideas? To what extent are they accurate? (See Supplemental Material #5, p. 52.) What are two extreme attitudes held by the whites as to how to deal with the Indian? What is one difficulty of government and mission boards alike in seeking a solution of the "Indian question"?

QUESTIONS FOR ASSIGNMENT AND DISCUSSION.

Section 1. The Indian No Relic of the Past

Explain the difference between "tribal" and "racial" consciousness among the Indians. Which is the more valuable in the development of the Indian American?

Section 2. Out of Many Tribes, One Race

What may happen to a young Indian's tribal consciousness as he mingles with the student body at a government or mission school? Imagine you are the Indian girl at Haskell. Tell, or write, as to a sympathetic friend about

the social contacts you have made at the school, and what the effect has been on you. Tell it in the first person, covering the entire section in the textbook.

Section 3. Out of Many Races, One Nation

1. How may we define an Indian? (a) from the point of view of the government; (b) from the point of view of the conservative Indian; (c) generally speaking.

2. Why is it sometimes a disadvantage to be known as an Indian? What is the only fair way by which to judge the possibilities of the race?

Section 4. Old Ways and New Days

1. "An Indian has both his own and the white man's problems." Explain this statement. The Indian problems are due to a situation well summarized by the Indian Guidance officer. What are the two immediate factors that influence the way in which people handle their problems?

2. What three classifications of adjustment are found among the Indians? What is involved in adjustment to modern living?

3. What unfortunate plan for adjustment has been followed in the past? What has been the aim of most missions in the matter of adjustment? Give two interpretations of "spiritual living." What is the most powerful influence affecting adjustment with the Indian?

Devotional Period

Theme. "Ye are all sons of God" [*Galatians* 3:26].

HYMN. "In Christ There Is No East or West."

SCRIPTURE. *John* 10:7-16.

A THOUGHT FOR DEVELOPMENT BY THE LEADER. "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother?" [*Malachi* 2:10].

PRAYER (Supplemental Material #6, p. 54, may be used.)

SESSION 3. TOOLS FOR THE FUTURE

Introductory

An Indian song from any book of Indian songs. Or, a Victrola record. (See Reference Sources, p. 15.)

Study Period

Section 1. Student Problems

FOR THE LEADER. "American Indian young people are after the same thing that white young people are after—an education." How generally true is this spirit among the young Indians? Consider (a) ambitious young people on Haskell campus; (b) Samson Occom, and others in early years; (c) students from conservative homes in Southwest; (d) Indians of all tribes in school.

QUESTIONS FOR ASSIGNMENT AND DISCUSSION.

1. "There's a hopelessness about the whole thing that no one else can understand."

Four major problems for Indian students, though not peculiar to them:

(a) Vocational training. What are some of the difficulties here? What defects may be seen in past attempts at vocational training?

(b) Financing higher education. What is the main obstacle at the start?

(c) Making adjustment with the outside. What out-

standing difference is felt between the Indian's way and the white man's way?

2. What two-fold solution in the matter of wider contacts is being stressed by the churches? Express these in two simple sentences.

Section 2. Government Schools Today

1. The three types of schools now attended by Indians are: Government, including tribal; public; mission.

What is the government doing for the education of young Indians? What has been the dominant purpose of the government boarding schools? What changes have been taking place in the boarding schools? With what result?

2. Discuss military discipline as a method for controlling students in the government schools. What is the plan of the present director of Indian education? What is the aim set for it?

3. What plans has the government for helping the students financially?

Section 3. Indians in Public Schools

1. "Cooperation with public school systems in the states where Indians live is probably the most outstanding contribution toward helping them to form wider contacts." What are the advantages of public schools for Indians? Name at least three. (See "Progress at Winnebago," Supplemental Material #7, p. 54.) What about the comparative intelligence of Indian and white pupils?

2. Explain the four recent steps toward cooperation between government and state or local schools: (a) Between government superintendents and state and local adminis-

trations. (b) Between government and state departments, with a state supervisor of Indian education. (c) Between government and tribes showing a desire to care for their own educational affairs. (d) Between government and these Indian schools, studying to what extent children can be cared for in their home communities.

3. In the matter of assimilation, what important factors enter in? How are these illustrated in the words of the students themselves?

Section 4. Religious Education in Government Schools

1. "Education without Christianity is no good." What has the government done about religious instruction among the Indian students in the past? How did the Indian's religious consciousness cause him to react to the white man's idea of religious instruction? What plans have the mission boards put into operation?

2. What sort of questions pertaining to religion is the young Indian asking? (See Supplemental Material #8, p. 55.)

3. What is the young Indian's reaction to denominations and to interdenominational cooperation?

Section 5. Mission Schools and Their Influence

1. "'A commendable object for a mission school would be the making of 'good citizens' with the unmistakable finger-touch of God,' writes an eminent Indian Christian." How does this supplement the aim of government and public schools? "The present need in education is the training of the spirit." Just how is a mission school particularly

fitted to do this? What do the students themselves think about it?

2. Four unique services of the mission school:

(a) Training in religious living. What practical means are used to accomplish this?

(b) Higher education has followed more easily for mission graduates. Why is this so? Is it a legitimate consequence? Give reasons.

(c) Mission schools increase friendly contacts. What makes the mission school especially qualified to do this?

(d) The mission school, being small and independent, can experiment. Why is this an advantage? What experiments are being carried on?

Devotional Period

Theme. "Study to show thyself approved unto God."

HYMN. "Dear Lord and Father of Mankind."

SCRIPTURE. Typewrite the following verses each on a separate slip of paper and give to members of the group to read in succession: *Psalms* 119: 9, 18, 34, 66, 105, 130, 160.

A THOUGHT FOR DEVELOPMENT BY THE LEADER. Read "A Call to Wisdom" [*Proverbs* 3:1-9; see Supplemental Material #9, p. 59]. What would be the result of schooling if every student took to heart this advice given many centuries ago?

PRAYER. By the leader.

SESSION 4. FACING A COMPETITIVE WORLD

Introductory

"Manitou," from the Chippewa. (See Supplemental Material #10, p. 60.) Let this be sung if possible. The music given in the *American Student Hymnal* is simple and beautiful.

Study Period

QUESTIONS FOR ASSIGNMENT AND DISCUSSION.

Section 1. Looking for a Job

1. What opportunities for employment has the Indian at present?

(a) The Indian Service: What positions are Indians filling here? (See "An Important Indian Appointment," Supplemental Material #11, p. 60.)

(b) The outside: Tell the experience of the Carlisle graduate. Can Indians "do the job"? "Today some five hundred Indians. . . ." What are some other typical jobs of Indians on the outside? What are some of the difficulties the young Indians are up against in seeking work? Tell experiences of the boy and girl.

(c) The reservation: What opportunities for work here? (See "The Indian's New Responsibility," Supplemental Material #12, p. 61.) Describe living conditions on the reservations. Compare the poverty of the Indians on the reservations with that of many white citizens.

2. What is the basic problem with which the Indian is struggling? Study the last paragraph of this section until you can state it clearly in your own words.

Section 2. From Stone Age to Machine Age at a Step

1. "Life [for the Indian] has become so complicated." Show how such complications manifest themselves in these four particulars: (a) The use of money; (b) the meaning of property and taxes; (c) new occupational adjustment; (d) routine labor and unfamiliar speed. How do these complications for the older Indians present a handicap for the young Indians on completing school? (See quotation, page 90.)

2. "Two major problems confront the Indian young man and woman as they come into the industrial world."

"One is economic . . ." Just what is the problem here? Consider the following: (a) The Indian applicant does not sell himself into a job. Why? (b) The attitude of the employer. (c) The white man's superiority complex. What is it, and why?

"The other is social." Why is the social problem of the young Indian so vital as he enters the industrial world? What do some of them say about it? What testimony is there that the Indian can be economically successful?

Section 3. What Is Being Done About It?

1. What are the white people doing about the situation?

(a) Various social agencies.

(b) The Indian Office. How does the Office function? To what extent has it met the need?

Section 4. The Churches' Opportunity

1. Why should the church have an interest in this matter? What is the attitude of the church, to judge by some experiences, and what will be the effect upon the young Indians? What are some churches now doing?

2. Just what tangible opportunities for service confront church members? Tell the story of the Indian boy who lost his job because he refused to work on Sunday.

Devotional Period

Theme. "If ye know . . . blessed . . . if ye do."

READING. "The White Man's Obligation to the Red Man." (See Supplemental Material #13, p. 62.)

SCRIPTURE. *Matthew* 25:31-46.

A THOUGHT FOR DEVELOPMENT BY THE LEADER. It is much pleasanter to sit comfortably and talk about our subject than to grapple with disturbing problems. Jesus said, "If ye know these things, blessed are ye if ye do them" [*John* 13:17]. And what shall we do about it?

SILENT PRAYER. (Allow time for silent prayer after announcing each object of prayer.)

Let us pray that we may know the will of the Master.

Let us pray that the young Indians may be given light to solve their problems wisely.

Let us pray that the church may have the spirit of Christ in dealing with the Indians.

Let us pray that we may clearly see what we can do to help the Indians.

HYMN. "O Master, Let Me Walk with Thee."

SESSION 5. AT HOME IN THE INDIAN COUNTRY

Introductory

An Indian song, or victrola record. (See Reference Sources, p. 15.) Or, use "Indian Children" (see Supplemental Material #14, p. 63).

Study Period

FOR THE LEADER. Have five young people prepared in advance to come forward and talk together as Rosa, Celeste, Louise, Jim and Fred, each telling the others his or her particular problem as it looms up. This conversation can be elaborated according to the ingenuity of the participants, or each can give merely his own story. The whole may be introduced by the leader's reading paragraph 1, and including Jim and Fred in the setting.

QUESTIONS FOR ASSIGNMENT AND DISCUSSION.

Section 1. Home Viewpoints

1. In what respects are the young Indians' home problems similar to those of certain other racial groups in America? What causes are responsible for these problems?

Section 2. The Student Back Among His People

1. What discouraging problems immediately confront the returned student? What evidence have we that some of the returned Indians are realizing their ambitions for improvements in the reservation homes?

2. Three general types of difficulties face the home-comer.
(a) What are some of the factors which enter in to the *economic difficulty*? (Page 116 ff.) (b) What are the destructive elements in the *social and recreational difficulty*? (c) How does the *religious ceremonial dance* present a difficulty to the home-comer? What are four enemies of Indian home life which result from these celebrations?

Section 3. Constructive Plans for the Future

1. What problem is presented by the lack of legal jurisdiction? What further question is involved?

2. "Why continue the reservations?" Segregation versus assimilation. Assign two members to make pleas, one for doing away with the Indian reservations, and another upholding their continuance, using arguments on page 126 ff. and any others that may be obtained. Or, arrange a regular debate: "Resolved: It is for the best interests of the Indians that reservations be retained."

3. What are some of the good influences that are being directed toward the welfare of the Indian?

4. What are some of the constructive steps taken by states in planning for the welfare of the Indian? What is being done by private organizations?

Devotional Period

Theme. "I am come that they may have life."

HYMN. "I Heard the Voice of Jesus Say."

Before singing stanza 1: The author's title for this hymn is "The Voice from Galilee," a most appropriate preface for a hymn in which occur thrice over the words, "I heard the voice of Jesus say." The weary pilgrim hears the Voice,

heeds its invitation, and finds rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" [*Matthew* 11:28]. Sing first stanza.

Before singing stanza 2: Again, he is a thirsty traveler, in the heat of the day, who hears the Voice and its proclamation of "living water." Thirst is quenched, the soul revived, and life finds new vigor. "Jesus said, 'I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst'" [*John* 6:35]. Sing second stanza.

Before singing stanza 3: The sun goes down, the darkness falls, and the traveler is perplexed concerning the road he cannot see. The Voice calls again with its inviting promise of Light. He looks, and lo, in him who speaks from Galilee, he finds his "star," his "sun," in whose light the rest of his journeying shall be brightened and made plain. "Jesus spake saying, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life'" [*John* 8:12]. Sing third stanza.¹

PRAYER.

¹ From *Lyric Religion*, by H. Augustine Smith. By permission of the Century Co.

SESSION 6. AN INDIAN APPROACH TO GOD

Devotional Period

Theme. Seeing God in His World.

HYMN. "Praise the Lord, Ye Heavens, Adore Him." Or, "This Is My Father's World."

SCRIPTURE READING. One of these nature psalms: *Psalms* 104:1-24; 147; 148.

A THOUGHT FOR DEVELOPMENT BY THE LEADER. "The heavens declare the glory of God, and the firmament showeth his handiwork" [*Psalms* 19:1]. Also textbook, p. 133.

If possible, have before the group a large picture of Dallin's statue, "The Great Spirit." The devotional period may be closed with the reading of Supplemental Material #16, p. 67, and prayer.

Study Period

Section 1. Truths from the Indian's Past

FOR THE LEADER. What ideas are common to the religion of the Indian and the religion of the white man? Would it be correct to speak of the Indian's religion as "nature-worship"? Explain why or why not. What is the "returned-student" problem in the matter of religion and the old teachings of the Indians? What is the distinction between the aim of the government's work for the Indians and that of the churches?

QUESTIONS FOR ASSIGNMENT AND DISCUSSION.

1. What would be the religious approach for a missionary who believes that "the problem is to utilize the best in the old, not to throw it away"? How does this correspond to Jesus' method of teaching? What is there in the upbringing of many Indians that makes the acceptance of the Christian message a natural step?

2. Examples of what the Gospel can do for Indians. (a) The conversion of the Winnebago interpreter. (b) Shows-A-Fish. (See Supplemental Material #17, p. 67.) (c) The Vow to Kill. (See Supplemental Material #18, p. 69.)

3. What is bringing about such a tremendous change in the attitude between Indians and whites? Every effect has its cause. Read the situation in the last paragraph of Section 1 and find its cause in the first paragraph.

Section 2. The Indian and the Christian Church

"Whatever strengthens and enriches the spiritual life has always been thought of as the business of the church." Five forms of ministry are being used by the church—

1. The evangelistic ministry: (See Supplemental Material #19, p. 70). What is the deepest need of all people of all races? What is the keynote of the young Indian's interest in Christianity, and how is it manifested? Give instances of the sort of church programs which are interesting the young people. What is the value of home visitation on the part of missionary workers and why is it so vital? How is the problem of training Christian leaders being met?

2. The ministry of healing: Why is this one of the greatest needs of the Indians? According to Indian medi-

cal lore, what are the causes and cures of disease? How is the ministry of healing carried on by missions?

3. The economic ministry: What form does this usually take, and what are some of its accomplishments?

4. The ministry of recreation: What are some of the various means used in this program?

5. The ministry of preparation for citizenship: What do you think of this as a missionary aim?: "Assimilation [of the Indian] into nation, school, and church." What has been done in the matter of preparing for citizenship and establishing the wider contacts?

Section 3. Through Brotherhood to God

1. What attitude are the young Indians taking toward the good and toward the harmful results of contact with the white race?

Why must work with the Indian not be hurried too fast? Give the illustration.

2. Explain the contributions, other than those mentioned in chapter 1, which the Indian will make, especially "a spiritual interpretation of the meaning of citizenship."

3. Quote some of the young Indian leaders as evidence of the fine spirit they show in assuming the task of co-builders of a Christian commonwealth.

Closing Thought

Supplemental Material #20, p. 71, "The Michael Angelo of the Young Indians." Read Mrs. Bronson's story, then *very briefly* suggest how the church of God may be the Indian's Michael Angelo.

PART II

PROGRAMS FOR SUNDAY SCHOOL ASSEMBLY PERIODS

TO THE SUPERINTENDENT

The present section provides material for use in the assembly period of the Sunday school. It is suggested that for these six Sundays a little more time than usual be devoted to this part of the school session. This will allow for definite worship, followed by a few minutes of presentation from the book, *Indian Americans*. In the very limited time available only a little from the book can be given but even this will be well worth while if it will help the young people to understand the problems of the young Indians and what may be done to solve them.

Do not allow any break between the part that is strictly worship and that which is informational. Let the latter flow out of the former and continue in its spirit. On the fourth Sunday the worship period is placed last and should be led up to, reaching the climax in the silent prayer and prayer hymn, "O Master, Let Me Walk with Thee."

The assignments for pupils should be given out in time for careful preparation. The reports should be comprehensive, brief, and pithy. It will be noted that the assignments are mostly in the form of questions. This is not to evoke discussion, as discussion would be out of place in these particular programs. Rather they are to point out important bits of information which can be passed on to the Sunday school pupils by making reports which will include complete answers to the questions. The questions should not be used in making the reports—they are to serve as a stimulating guide in previous preparation.

It is suggested that the superintendent also read the paragraphs entitled "To the Leader," in Part I of this manual.

STUDY THEMES AND SUMMARIES OF MATERIAL USED IN ASSEMBLY PROGRAMS

1. A Homeland Shared.

The Indian belongs to this country.

Four contributions he has already made: wilderness trails, lore of the out-of-doors, food supplies from the soil, heritage of beauty.

2. E Pluribus Unum.

Developing a racial, rather than tribal, consciousness. The Indian's problems include those of the white man plus some peculiar to him. The cause of these latter. Some difficulties the Indian encounters in adjusting himself to the new environment.

3. Tools for the Future.

Indian young people are eager for education.

Some of the major problems they encounter on the road to an education.

Efforts to make Indian education Christian.

4. Facing a Competitive World.

Opportunities which the Indian has for employment. Economic and social problems as he comes into the industrial world.

What attitude will the church take with the young Indian in this matter?

5. At Home in the Indian Country.

Problems when the young Indian goes home.

Good influences at work for the Indian.

"Will the church of God be our Michael Angelo?"

6. An Indian Approach to God.

Actual experiences.

FIRST SUNDAY

Worship Theme. Jesus the Light of the World.

Study Theme. A Homeland Shared.

HYMN. "Light of the World, We Hail Thee," stanzas 1 and 2.

READING. "The New Fire," Supplemental Material #1, p. 49.

HYMN. "Light of the World, We Hail Thee," stanza 3.

SCRIPTURE, read by three young people. (1) *John* 1:1-12; (2) *John* 8:12; (3) *Matthew* 5:14-16.

SUPERINTENDENT'S INTRODUCTORY REMARKS. Jesus, who was himself the true light, said, "Ye are the light of the world." Not Christianity, not the church, not alone the saints, but the rank and file, "Ye are the light of the world." We are but reflections of the true light. Is the One whom we reflect dimmed or distorted for having shone through us?

PRAYER. Supplemental Material #2, p. 50, may be used as a prayer.

SUPERINTENDENT'S REMARKS (continued). Nearly every country on earth has contributed to the building of ours. Consider the extent to which people from other countries have become integrated with American life. What place has the Indian in the thinking of the white man? Why?

What does the Indian ask, judging from the words of Chief Joseph? What are some of the evidences of the deep roots which the Indians have struck into the life and growth of this continent?

REPORTS. Reports may now be given by four young people on the following assignments, previously given out. (Allow two minutes each for Nos. 1, 2, and 3, and three or four minutes for No. 4.)

Four contributions which the Indian has made:

1. Trails through the wilderness.

What did these mean to the early settlers? How did the Indian trails influence the location of present-day cities? Of transcontinental railways?

2. The lore of the out-of-doors.

What effect must living out of doors have had upon people in the early days of this country? Why do people in the United States today increasingly seek the out-of-doors every summer?

3. Development of food supply and other commodities from the soil.

How has the Indian helped us (a) with food-stuffs? (b) rubber? (c) medicines?

4. The heritage of beauty.

How did the Indian conceive of art in earlier days, and how did he express it? What are some of the forms which the Indian's art assumes? What is meant by the "deep poetic urge" of the Indian, and what has it to do with his art? Read the quotation from Mary Austin. What do authorities think of the Indian's art? (See Supplemental Material #3, p. 50.)

SECOND SUNDAY

Worship Theme. "Ye are all sons of God" [*Galatians* 3:26].

Study Theme. E Pluribus Unum.

HYMN. "In Christ There Is No East or West."

SCRIPTURE. *John* 10:7-16.

SUPERINTENDENT'S INTRODUCTORY REMARKS. Comment on the following verse as it bears on the worship theme: "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother?" [*Malachi* 2:10].

PRAYER. Supplemental Material #6, p. 54, may be used as a prayer.

REPORTS.

1. Schools for the young Indians melt tribal animosities and lay a foundation for a larger-than-tribal outlook. Just how do they do this? (See textbook, pages 24-30.)

2. "An Indian has both his own and the white man's problems." Explain this. What are the problems common to the young Indian and the white student? (See page 36.) The Indian problems are due to a situation well summarized by the Indian guidance officer. Explain.

3. Explain the three classes of adjustment stated by Henry Roe Cloud, and call attention to the peculiar problems which the Indian has that the white man has not. (See page 37.) What was the method of adjustment used, up to the present administration, by government agency, and what is that used by missions? Compare. How have

the Indians responded? (See page 38 ff.) What is the most powerful influence affecting adjustment with the Indian?

THIRD SUNDAY

Worship Theme. "Study to show thyself approved unto God."

Study Theme. Tools for the Future.

HYMN. "Dear Lord and Father of Mankind."

SCRIPTURE. Each of the following verses may be recited or read by a pupil: *Psalms* 119:9, 18, 34, 66, 105, 130.

SUPERINTENDENT'S INTRODUCTORY REMARKS. Read "A Call to Wisdom" [*Proverbs* 3:1-9, Moffatt translation; see Supplemental Material #9, p. 59]. What would be the result of schooling if every student observed this advice given many centuries ago?

PRAYER. That we may gain true wisdom through knowledge of and acquaintance with God.

REPORTS.

1. "American Indian young people are after the same thing that white young people are after—an education." How generally true is this spirit among the young Indians? (See textbook, page 42 ff.)

Consider (a) ambitions of young people on Haskell campus; (b) Samson Occum; (c) in the conservative Southwest; (d) Indians of all tribes in school.

Congress is constantly increasing appropriation for Indian education.

2. Describe briefly each of the three major problems for Indian students. (See page 45 ff.)

3. "Education without Christianity is no good." What

has the government done about religious instruction among the Indian students in the past? (See page 63 ff.) What plans have the mission boards put into operation? (See page 70 ff.) Read some of the questions pertaining to religion which the young Indian is asking. (See Supplemental Material #8, p. 55.)

Close with quotations from Henry Roe Cloud: "A commendable object for a mission school . . ." (See page 70.) "The present need in education . . ." (See page 71.)

FOURTH SUNDAY

Worship Theme. "If ye know . . . blessed . . . if ye do."

Study Theme. Facing a Competitive World.

HYMN.

REPORTS.

1. "After school, what next for the young Indian?" Call for reports from three young people on the opportunities for employment which the Indian has. Write the three headings on the blackboard as each is presented: (1) The Indian service. What positions? (See textbook, pages 78-79.) (2) The outside. Tell story of Carlisle graduate. Tell the two typical experiences. What positions are Indians filling? (See pages 79-84.) (3) The reservations. What is there to do here? (See pages 84-87.)

2. "Two major problems confront the Indian young man and woman as they come into the industrial world." (See page 91 ff.)

"One is economic . . ." Just what is the problem here? Consider the following: Attitude of the employer; the white man's superiority complex—what is it, and why.

". . . the other is social." Tell the experience of one full-blood. Advice of an Indian woman in Washington.

3. Quote experiences young Indians had with unfortunate attitudes of church people (see section 4).

READING. "The White Man's Obligation to the Red Man," Supplemental Material #13, p. 62.

SCRIPTURE. *Matthew 25: 31-46.*

A CLOSING THOUGHT. It is much pleasanter to sit comfortably and talk about our subject than to grapple with disturbing problems. Jesus said, "If ye know these things, blessed are ye if ye do them" [*John 13:17*].

And what shall we do about it?

SILENT PRAYER. (Allow time for silent prayer after announcing each object of prayer.)

Let us pray that we may know the will of the Master.

Let us pray that the young Indians may be given light to solve their problems wisely.

Let us pray that the church may have the spirit of Christ in dealing with the Indians.

Let us pray that we may clearly see what we can do to help the Indians.

HYMN. "O Master, Let Me Walk with Thee."

FIFTH SUNDAY

Worship Theme. "I am come that they may have life."

Study Theme. At Home in the Indian Country.

HYMN. "I Heard the Voice of Jesus Say."

Before singing stanza 1: The author's title for this hymn is "The Voice from Galilee," a most appropriate preface for a hymn in which occur thrice over the words, "I heard

the voice of Jesus say." The weary pilgrim hears the Voice, heeds its invitation, and finds rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" [*Matthew* 11:28]. Sing first stanza.

Before singing stanza 2: Again, he is a thirsty traveler, in the heat of the day, who hears the Voice and its proclamation of "living water." Thirst is quenched, the soul revived, and life finds new vigor. Jesus said, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst" [*John* 6:35]. Sing second stanza.

Before singing stanza 3: The sun goes down, the darkness falls, and the traveler is perplexed concerning the road he cannot see. The Voice calls again with its inviting promise of Light. He looks, and lo, in him who speaks from Galilee, he finds his "star," his "sun" in whose light the rest of his journeying shall be brightened and made plain. "Jesus spake saying, 'I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life'" [*John* 8:12]. Sing third stanza.¹

PRAYER. "Lord of the Mountain," Supplemental Material #4, p. 52.

REPORTS.

1. "The Tragedy of the Present Indian Generation," Supplemental Material #15, p. 65.

2. What are some of the good influences that are being directed toward the welfare of the Indian? (See p. 124 ff.)

3. "The Michael Angelo of the Young Indians," Supplemental Material #20, p. 71.

¹ From *Lyric Religion*, by H. Augustine Smith. By permission of the Century Co.

SIXTH SUNDAY

Worship Theme. Seeing God in His World.

Study Theme. An Indian Approach to God.

HYMN. "Praise the Lord, Ye Heavens, Adore Him"; or, "This Is My Father's World."

SCRIPTURE. A nature psalm, *Psalms* 104:1-24; 147; 148.

SUPERINTENDENT'S INTRODUCTORY REMARKS. "The heavens declare the glory of God, and the firmament showeth his handiwork" [*Psalms* 19:1]. Also textbook, page 133. If possible, have before the group a large picture of Dallin's statue, "The Great Spirit," and use Supplemental Material #16, p. 67. Follow this with prayer by the pastor.

SUPERINTENDENT'S REMARKS (continued). For several weeks we have been considering the American Indian, the contributions he has made to this country, the young Indian's outlook on life, his desires, and the problems he is facing, together with a consideration of what the Christian church is doing and may do to help him. Today we are to hear from actual experiences of what has happened when the Indian has come into touch with the gospel of Christ.

REPORTS.

1. The conversion of the Winnebago interpreter. (See textbook, p. 139.)
2. "Shows-A-Fish," Supplemental Material #17, p. 67.
3. "The Vow to Kill," Supplemental Material #18, p. 69.
4. "The Influence of the Missionaries," Supplemental Material #21, p. 74.
5. Conquered by the Gospel. (See textbook, p. 140.)

PART III
SUPPLEMENTAL MATERIAL

SUPPLEMENTAL MATERIAL

1. THE NEW FIRE

The following article was written by Frank Beaver, a Winnebago Indian, an elder in the Reformed Church of America, and a leader of his people.

Winnebago Indian traditions say that the members of the Thunderbird clan are the hereditary chiefs of the tribe. Being offspring of the Thunderbird, they have the natural possession and keeping of the art of lighting fires. As the Thunderbird strikes fire and lightning, it became the sacred duty of this particular clan to light the first tribal fire. In the beginning, when the chief set ablaze the first fire, it brought warmth, light and joy into the hearts of all. As the fire stands in the center of every dwelling, Indian life centered around the fireplace. It is spoken of, even to this day, as the Winnebago Fireplace, which really implies community center.

The fire is regarded as a sacred witness and the children are so taught that they are ever conscious of living in a sacred presence. The fire was also the medium through which the Red Man worshipped the spirit world. He would first address the fire, very reverently, as the bearer of all petitions; then he would place his sacrificial tobacco upon the live coals and then pray. As the tide of civilization came, the old fireplace became dimmer and dimmer until there is left only the dead ashes which speak of a life that has been. The old fire chiefs—the light bearers—are rapidly

vanishing and the question arises, "Who shall light a new fire? Who shall deliver us from the darkness?"

Just when it seems hopeless a new day begins to break, for there comes a new clan, a peculiar people bearing a new light and a goodly message which is for all people. They speak of Him who was born across the sea, a true Light around which all races center,—a Mediator, a living Way that leads to the very throne of the Great Spirit. Give us more of this true Light; then upon the dead ashes of our old fireplace will burn the fire that brings joy, peace and life forever.

2. A PRAYER

O God, who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the thoughts that seek thee, help us to know thee that we may fully serve thee, whose service is perfect freedom; through Jesus Christ our Lord. Amen.

—From the *New Hymnal For American Youth*.
By permission of the Century Co.

3. THE INDIAN A NATURAL ARTIST

The American Indian possesses very great endowments in the field of art. He may well be described as a natural artist even as the Negro is a natural musician. I mean that artistic ability is unusually common among Indians, developing almost without instruction, and under the most difficult situations. He has a sense of beauty which clamors for expression.

Indian ability runs strongly to fine art, to dramatic cere-

monies, to music, to poetry and prose fantasies, to the home crafts of weaving and pottery making and even to architecture and monumental sculptures. This fact is attested by the Pre-Columbian record as well as by the marvellous untutored drawings of Indian children in our own times. Among the Pueblo and Plains tribes are gifted youths who have astonished the world of art by the spontaneous beauty of their water color paintings.

Esthetic forms, which are the outward and visible expression of Indian philosophy, are found almost intact in various tribes of Indians now living in the United States. Our aborigines possess ceremonial traditions which go back to ancient modes of life followed by Mound-builders and Cliff-dwellers. Native artists and craftsmen are still tapping this great tradition as a source of inspiration for their contemporary work.

—Dr. Herbert J. Spinden, Curator of Ethnology,
Brooklyn Museum, Brooklyn, N. Y.

No one who examines the Indian collections in our larger museums can fail to be convinced that there has been a serious retrogression in the finer arts of the American Indians from earlier times to the present. This has been due to a number of causes, among which are the education of the Indians away from their native concepts; the abandonment of their own religious beliefs around which so much of their art revolved, as in the case of every other people; and the introductions of such articles of "civilization" as tinpans, brogans, cheap drygoods, gewgaws, and aniline dyes. Much of Indian art has been lost forever; but

a good deal yet remains and with intelligent care can be conserved.

—F. W. Hodge, Museum of the American Indian,
New York City.

4. LORD OF THE MOUNTAIN

(Navajo)

Lord of the mountain,
Hear a young man's prayer.
Hear a prayer for cleanness.
Keeper of the strong rain
Drumming on the mountain;
Lord of the small rain
That restores the earth in newness,
Keeper of the clean rain,
Hear a prayer for wholeness.
Keeper of the paths of men,
Hear a prayer for straightness,
Hear a prayer for courage.
Lord of the thin peak,
Keeper of the headlands,
Keeper of the strong rocks,
Hear a prayer for staunchness,
O Lord and spirit of the mountain.

—From the *New Hymnal For American Youth*.
By permission of the Century Co.

5. AN EXERCISE IN ASSOCIATION

Among the first words that most people think of when the word "Indian" is mentioned, are:

feathers	paint
war-dance	yells
wigwams	ignorant
scalps	redskin
massacres	tomahawk

It is true the Indian has been most frequently brought before us in terms of the above ideas. They were stressed in history dealing with the early days of our country. They have been kept alive in novels and motion pictures. They are picturesque, suggestive of adventure, alluring, but—they do not accurately portray the young Indian of today. We seem content to be woefully behind the times in our thinking about these early Americans.

For our entertainment Indians are paid to dress up in war bonnets and perform some of the dances of bygone years, even though perhaps some of the young participants have never in their lives worn clothing very different from ours. Some of us have seen the Hopi Indians in full regalia at the Grand Canyon as they put on portions of their tribal dances. But when finished with the dances they lose no time in donning the white man's dress and mingle inconspicuously with the sightseers and others, presumably much more at ease, until time for the next performance. The Indian is exploited by county fairs, rodeos, and the like, to his great injury.

By all means let us preserve these significant and interesting customs. But is there not a danger that we may allow the environment of past generations of Indians to prejudice our thinking toward the forward looking young people whom we are training as leaders of tomorrow to take their places in our civilization?

6. A PRAYER

Almighty God, who hast made of one blood all the nations of the earth, deepen within us the consciousness that thou art our Father and we are thy children. Forgive us the narrowness of mind, the suspicions, the misunderstandings which we have fostered and allowed to come as a wall to shut us off from knowing and appreciating our brothers.

May we look through the lines of race, color, and creed and see those others of our common blood and aspirations who are dear to the heart of Jesus. Make us eager to understand them. Deepen our regard for their possibilities and genuine worth.

May we together in the service and spirit of the Master strive to build the ideal society, the Kingdom of God, upon earth. This we ask in thy name. Amen.

7. PROGRESS AT WINNEBAGO

The educational program putting the Indian boys and girls into the public school has now passed into its fourth year (1932). At its inauguration some fifty Indian children entered school and then only in some grades. Today there are one hundred and seventy-eight Indian boys and girls in the public school, comprising something over forty per cent of the total enrollment of the school. They are represented in every grade of the school, in some classes being in the majority. The program has passed out of the experimental stage and is having a very beneficial effect in the life of the community.

Chief among its results has been the gradual dying out

of racial antipathies, and though these are still in evidence yet the future is bright in this regard. For our Indian boys and girls side by side with white boys and girls in play and study are learning to think of themselves as boys and girls. They are forgetting their color and are working and playing shoulder to shoulder with their white brothers and sisters. This is without question fostering in them a spirit of independence, and a knowledge of themselves and their powers which is so necessary to ambition and initiative.

—From a mission report.

8. INTERESTS AND PROBLEMS OF INDIAN BOYS AND GIRLS

The following questions have been set down just as they were stated by students in Indian schools.

I. Girls and Boys.

1. Is it right for a girl to marry when she is not through school?
2. What would you do to forget bashfulness or being afraid of girls, when a girl talks to you and you don't know what to do?

II. Good Times.

1. Can a fellow have a good *time without drinking liquor?
2. Do movies do any good or harm?
3. Is there any question as to dancing?
4. Is it wrong to go to a movie or a dance unchaperoned with a trustful boy?

III. Our School.

1. How can we get along with a teacher that has no interest in the pupils?
2. How can we keep from getting lonesome in a big school?
3. During our school days how can we find help to overcome discouragements? Sometimes we do not understand the things which we meet as hardships.
4. Should we do what our parents say or what our school says if they tell us differently?

IV. Getting Along with People.

1. How would you make a friend of somebody you didn't like?
2. Why is it that students from different tribes don't get along together in Indian schools?
3. If you were a boy about 15 how would you make friends with most of the larger boys in the school?
4. When your friends are going to "sneak off" to town, what should you do?
5. Is it right for a good boy to keep a bad boy for his friend?
6. How can I make friendships with white girls and boys?
7. How can I be entertaining and carry on conversation? When I go out with friends I never have anything to say. I just feel awkward.

V. Habits.

1. How can a fellow quit smoking?
2. Is chewing tobacco wrong?

3. Should we stick to our old customs?
4. Why is it so hard to learn to love good?
5. Should girls use cosmetics?
6. How can I overcome self-consciousness?

VI. Finding and Knowing God.

1. How can we know what the Bible means? Its language sounds so different from ours today.
2. How can we get more interested in our religion?
3. What does religion do? Does it help anyone or not?
4. Does God help anyone who prays for help?
5. What would you do if you went to church not even thinking about church but having something else on your mind?
6. How can a boy overcome play in church when a meeting goes on?
7. Does a person have to go to church every Sunday to be a Christian?
8. How are we to help other people to be Christians?
9. How can a fellow love his enemies?
10. Can a fellow love to go to church before he is an old man?

VII. Our Churches.

1. How can we become more friendly with different churches?
2. How is it that different churches are against each other?
3. Is it right to talk about the other churches which we do not belong to?

VIII. Earning Our Living.

1. How can we prepare to choose our life work?
2. How can we look ahead into the future and plan a life work? This thing sometimes puzzles us.
3. Is it good for a graduated boy to go back to his reservation after finishing school?
4. Can an Indian make a good living among white people?
5. How are we to get a job after we finish school?
6. Since I am an Indian, will the world think I am wild and not give me work like the white man?
7. What is the best place to work—in town or out on a farm during vacation?
8. Well, what worries me is whether what I am learning here will be of any use to me in the future, or if I will live long enough to make use of what I've learned in my school days.

IX. Miscellaneous.

1. How can we be of help to our little brother and sister who are growing up?
2. How can we become better citizens?
3. Why is it that the white race think themselves better than the Indians or colored races?
4. How can we make white people understand us more? How can we be more brotherly with the white people?
5. What is race prejudice?
6. What makes most Indians backward?
7. How shall I make mother understand that coffee and meat are not food for babies?

Questions Asked by Freshmen at Haskell.

Will the end of the world ever come?

Is there really another life after this one here on earth?

Aren't all churches alike and why do they have different names if they all believe in one God?

I'd like to know if, after people are dead, they live another life over again, only this one will be plenty of happiness, and I don't know if God is just a spirit or is He some other kind of person?

What is the relation of religion to everyday life?

Are there angels?

Questions Asked by Juniors and Seniors at Haskell.

Is God just a spiritual being or is he just like us? This has bothered me quite a bit and I would like to know more definite. They say He is our father.

I would like to know why people cannot understand all of Revelation. They are bright enough to reason out the other books, but why get dumb when you come to Revelation?

If a person accepts Christ as Savior, what would she do?

I have heard some people say that heaven and hell are here on earth. Is that true?

How can people who call themselves Christian become real Christians?

I often think God communicates with us in our generation as much as he did in past generations.

9. A CALL TO WISDOM

My son, if you take to heart what I say, and set store by my commands, bending your ear to wisdom and apply-

ing your mind to knowledge; if you cry to intelligence and call for knowledge, seeking her out as silver and searching for her like treasure; then you shall see what is reverence for the Eternal, and find what the knowledge of God means (for it is the Eternal who supplies wisdom, from him come insight and knowledge, he has help ready for the upright, he is a shield for those who live honestly, a safeguard for the straight life, a protection for the pious); then you shall understand duty and goodness, and keep to every honest course, living the life of honest men and keeping to the good man's road. [*Proverbs 3:1-9.*]

—*The Holy Bible: A New Translation* by James Moffatt.
By permission of Ray Long and Richard R. Smith, Inc.

10. MANITOU

(Chippewa)

Upon the mountain top alone I stand.
To Manitou, great Spirit, I pray, and in silence
Bring my daily wants to him.

To me he listens, he grants all my requests.
Abundance and happiness shall be in the tepee,
For Manitou, the great Spirit hears.

11. AN IMPORTANT INDIAN APPOINTMENT

The recent appointment of Henry Roe Cloud, a full-blooded Winnebago Indian, as Field Representative in the Government Indian Service, calls attention once more to the masterly program being carried out by the new regime at the Indian Bureau.

Mr. Cloud is the first of his race to occupy so prominent

a position in this office. In his new position he will work directly with his people, his first duty being to visit Indian schools which have been assigned new superintendents, in order to give these executives something of the racial point of view on current problems.

The new directors of the Indian Bureau, C. J. Rhoads and J. Henry Scattergood, are not employing Indians merely because the applicants are Indians but because they have proved themselves competent. Already the far-sighted and revolutionary policy of these directors—to permit the Indian, whenever possible, to take part in administering the affairs of his own race—has made it possible for Indians to hold nearly one-third of the posts in this service.

—From the *Christian Intelligencer* for January, 1932

12. THE INDIAN'S NEW RESPONSIBILITY

Often the observation has been made that for the Indian a new era has dawned. Whatever of truth such a statement contains lies only in the fact of new conditions, new problems and new responsibilities which the Indian of today faces. Whether a new era has dawned in reality for him will depend largely upon his own initiative as well as proper guidance and leadership. This latter is in a large sense our task. And it will take a leadership from which has been deleted the molly-coddle sentiment which forever says, "the poor Indian!" Christian love surely should motivate our endeavor but the love that has studious regard for the uplift of the Indian; love which will enable him to rise and stand upon his own feet; love which will put him face to face with life's difficulties and obstacles, and the consequent working out of these in his own way.

The results of a pampering sentimentalism are seen on every hand in lack of initiative, in a lack of ability to bear life's burdens and consequent maladjustment to changing conditions. Our viewpoint must be ever trained upon the Indian's good qualities and the shaping of these to his best interests. If many of us had faced similar conditions of life, our progress would have been retarded to the point of nonentity. The Indian has a contribution to make to our civilization, but he must do it on his own initiative, given time and a powerful incentive to do so.

—From a news bulletin of the Woman's Board of Domestic Missions, Reformed Church in America

13. THE WHITE MAN'S OBLIGATION TO THE RED MAN

It seems strange that here among the loftier wonders of the earth, where mountains begin their ascent at heights that others never reach, and mount up in grandeur; where man stands always with his feet above the clouds of other climes—five to nine thousand feet high—we find the dwarfs! Dwarfed cedars and pinion trees, dwarfed cacti and other vegetation. And here, for centuries, have dwelt *men* whose souls were dwarfed! Here men and women all their lives have beheld the sun and the stars with greater clarity than many of us have seen them, but their eyes have not beheld God! Their hearts have been shackled by pantheism and idolatry from the truths of God! Here in the crest of our own country within our own day men have lived and died without knowing that there was a redeeming Christ; here every year a great multitude of people flock to behold callously the rites and witchcrafts of a people as heathen in belief as any in the world!

Is America's interest in this people no greater than one may have in the animals of a city zoo? To no people on the face of the earth is this nation more strictly honor-bound than to the American Indian, from whom we have wrested this land to make a home for ourselves. To fulfill that obligation to its uttermost involves the enlightenment which Christ alone can bring to benighted souls!

—R. B. Teachout, Keams Canyon, Arizona, quoted in *Red Men and the Jesus Trail*. By permission of the Judson Press.

14. INDIAN CHILDREN

In play both girls and boys imitate their elders as do white children. They are close to nature and know the little comrades of the wood and prairie, often having pets—pet crows, prairie dogs, porcupines and badgers, even wolves; and every child has a dog. A boy who is in school these later days will now and then carry a little puppy to school in his blouse. Playing, as we know it, has only a small part in child life. Whipping-tops in the ice for boys, throwing sticks something like playing quoits, rolling hoops and catching them on sticks, making mud animals and drawing pictures, fill up much time. I was interested one day to watch some children near a board fence, playing. They wet their fingers in water and drew animals and men on the boards, making the outline quite wet, and then laughed as they threw sand at the pictures to see it adhere and to see a whole menagerie appear on the fence. I have seen them make a drove of buffaloes out of the mud, and a man on a horse with a straw for a gun in the act of chasing the herd. It would all be so full of action that one could easily imagine a diminutive herd of real

animals. But the boys prefer riding a pony, and the girls make porcupine and beadwork, thus ornamenting their dress and moccasins. They laugh and joke and sing as do other children, but the evenings around the campfire, listening to stories and songs, are doubtless the happy time for them. They sit wide-eyed and listen to wonderful stories of the gods, and of the great bravery and skill of the grandfather on the warpath. There is much of sadness and suffering in the old life, and so when an old medicine man tells them a god has come who will restore the old life of plenty, bringing back the dead friends and the game which was once so plentiful, they all flock after the new god.

In the old life they must all perform deeds of sacrifice and suffering in honor of the gods. When a little Indian child is three or four years old he is taught that the "Wakan Tanka," or "The Great Mystery," is everywhere and in everything in nature, and he must pray to this "Great Unknown." If a boy, he is given a little bow and arrows, or a pretty whip or something that he greatly appreciates, and then is told he must give the thing he holds most dear as a sacrifice to the gods. The children are so thoroughly trained to the idea of sacrifice that they enter when quite young into the spirit of it, and will give a choice pet dog or a beautifully trimmed blanket to be offered as a sacrifice. Anything that they are led to believe will please the gods they will give as an offering. And so when Christ is brought to them they admire Him and love Him for His great sacrifice. Christ can make these people free and happy. But as they speak an unknown tongue it cannot be done in one generation. O that the Christian

patriots of our country would see to it that these dear Indian children have teachers, and missionaries and churches to teach them of Christ.

—From a missionary, Miss Mary C. Collins, in “Indian Children of the Prairie,” American Missionary Association, New York.

15. THE TRAGEDY OF THE PRESENT INDIAN GENERATION

(An Indian coming to an unadjusted home)

This is the true story of a young Indian girl on the Mescalero Reservation. She was born there in a tepee and spent her early years playing with the other little children under the pines. As soon as she was old enough she went to the Government school in the town of Mescalero, where she studied until she reached the fifth grade. She had always shown an unusual ability and desire to learn; a friend took an interest in her and sent her to the Presbyterian Mission School through the grades. At that time she had developed into such a fine girl that they kept her on and took care of her until she finished High School, from which she graduated with honors. Now she could sew, she had learned to play the piano, she loved to read and had become aware of the beauty and inspiration of good literature, she could appreciate the niceties of life.

But school days were over and she must go back to the Reservation. That first night at home was one of bitter unhappiness; “home” was a tepee with absolutely nothing inside except a pile of dirty rags and goat-skins flung in a corner to sleep on, and as she pulled one of these over her,

she thought of the clean white sheets of her bed at the dormitory and the clean blankets that had covered her. That first meal with her mother and father had been eaten squatting in front of the fire outside the tent, the old battered coffee-pot boiling over into the flames, and all three of them dipping with their fingers into the one pan of stew. And into her mind flashed the picture of the dining-room at school, the table set daintily, the food served graciously, surrounded by the smiling faces of friends. And then came days when she was torn between the strong family loyalty, which is the heritage of the Indian, and the feeling that she could not go back to the old way of living and fall so far below the standards that had been taught her for years. At last she went to the Mission and sobbing bitterly, she asked, "What shall I do? I ought not to leave my father and mother and I *can't* live like this! There is nothing for me to do; my parents are old fashioned, they don't want any changes. Why, it is impossible for me to even keep clean. I can't bear it!"

She finally decided to leave the Reservation and find work somewhere, so that she might help her parents by sending them money. She has a position as maid in the home of kind Christian people in Phoenix, Arizona, which, though not ideal, gives her a chance to live in a clean, wholesome environment and be self-supporting.

This is the tragedy of the transition of the younger generation from the old life to the new. Our responsibility for these boys and girls does not end with giving them an education. Even more is it necessary that with that education they shall be assisted in making an adjustment to

life away from the Reservation and their own people—to life as Christian American Citizens.

—From the *Christian Intelligencer*.

16. THE GREAT SPIRIT

In front of the Museum of Fine Arts in Boston stands a bronze statue of an American Indian on horseback. Without saddle or spur he bestrides the beast, apparently oblivious of his surroundings. His frame is wiry, but spare and tense. He spreads his naked arms outward with palms upward in gesture of prayer, and his face and chest strain beseechingly, but mutely, towards a brazen, silent sky. There is mighty prayer there for some hidden need. It is no necessity of food or drink or climate that tortures the heart and wrings the breast of that dusky aborigine. For beneath him his well-nourished, sleek pony muses contentedly, revealing no consciousness of want. That difference between rider and ridden marks the eternal boundary between brute and soul. Food, drink, and sunshine may satisfy the horse but not the man, if he really be a man.

—From "The Heart of Faith," by Willard Scott.

17. SHOWS-A-FISH

Shows-A-Fish is a splendid example of what the Gospel can do for the old Indian. He kept out of the Kingdom for a long time, but finally said one summer, if God spared his life until the first snow of winter made a white blanket on the ground he would come into "the Jesus road."

The first snow of winter began to fall on Saturday night and all night long it snowed. On Sunday morning the

Little Horn Valley and the foothills were covered with a great white blanket. Through the storm Shows-A-Fish came to the service. The only indication that he might be thinking of the vow he had made in the summer time was the fact that he had on a clean shirt. During the service there was an unusual quiet, but nothing in the attitude of Shows-A-Fish indicated that he would yield. He sat apparently unperturbed, but when the invitation was given, he arose and came forward with that great shambling stride of his, trembling in every limb and muscle. After we had prayed and he had made the surrender we asked him if he would like to speak to his people for Jesus. Remember, that he is an uneducated, grim-visaged warrior of seventy, had been an adept with the war club and scalping knife and had led his people on many a battlefield. Yet as he stood before them, moisture was in his eyes, beads of perspiration stood out on his face, and with great difficulty did he blurt out his first testimony for Christ.

We are glad to add that from that time until this, a period of over five years, Shows-A-Fish has been walking with strong, straight steps in the middle of the Jesus Road and is now one of the strongest and most dependable Christians among the Crow Indians. Each Christmas time we have a large Christmas tree for all the Indians, with gifts furnished by friends in the East. One year, a large, beautiful, beaded pair of moccasins were found on the very top of the tree. When the presents for the Indians were all taken down the moccasins were handed to me. Attached to them was a soiled, tattered piece of cardboard, and on it written in crude, scrawling hand, these words, "For the Lord Jesus Christ from Shows-A-Fish." These moccasins

were sold for three dollars and the money sent to the Foreign Mission Society.

—Reprinted by permission of the Department of Missionary Education, Board of Education of the Northern Baptist Convention.

18. THE VOW TO KILL

Early one morning Strong Face stood with Little Son on a hill overlooking the Crow camp. Crimson edging the eastern ridges was the Indian woman's call to worship. With arms uplifted toward the blazing manifestation of the power of her god she chanted a song of mourning. Tears flowed down her face unchecked as she surrendered to her grief. Alternately weeping and praying she gave expression not only to grief but to her hatred of those who had killed her husband. Her mourning throughout was a religious ceremony, as are many common activities in the life of an Indian, and on this occasion was marked by a terrible sacrifice. The time had come for her to dedicate her son to a life of bloodshed and plant in his soul forever the spirit of revenge. She prayed that he might become a warrior of courage and sure marksmanship, that he might kill her enemies.

Tall and strong she towered above the child that morning, seeking to impart to him something of the hatred that burned in her heart:

"Promise me that some day you will kill a Sioux that the death of your father may be avenged."

With his arms extended toward the sun the boy made the vow and Strong Face invoked upon him the blessing of the beloved orb of fire. . . .

[Fifty years later.] The Indian Council Around the Cross of Christ, led by Rev. John Frost (formerly Little Son), was participated in by the Crow Christian leaders and visiting Indian ministers and laymen from the Sioux, Cheyenne, Gros Ventre, and Cherokee tribes. The addresses during this council revealed an encouraging development in Indian Christian leadership. Its climax was reached when Iron Moccasin, a Sioux pastor, ceased speaking. John Frost stood beside him.

"Friends, I want to speak a few words," said the Crow pastor. "When I was a boy I made a vow to the Great Spirit that I would have as my life purpose the avenging of the death of my father who was murdered by the Sioux. For many, many years my heart was filled with hatred. Whenever I thought of the Sioux the desire arose within me to fulfil my vow. But God had his own plans for me." John placed his arm around the visitor. "I thank God," he concluded, "that I can now call this Sioux my brother."

—From *Red Men on the Bighorn*, by Coe Hayne. By permission of the Judson Press.

19. THE INDIAN IS PUZZLED

One must remember that in the old Indian life everything had some religious significance, games, ceremonies, animate and inanimate things. Religion was intrinsically a part of the every-day happenings of life, the plowing of a field, the building of a house, the search for food, and killing of one's enemies. . . .

It must also be remembered that religion was not especially associated with morals in the older Indian life as it

is in Christianity. Today the Indian young people are frankly puzzled. Religion seems to be connected with churches or special services, with certain rites and ceremonies, especially on Sundays, but as they see it there is little connection between it and the way one studies or does laundry on Monday. There are sometimes, for example, speeches of Christianity's approval of wars and then again of its disapproval of wars.

"We do not know what to think," said an old Christian Indian man. "The Government and the missionaries told us we must not fight and we stopped. Then the war came and the Government and the missionaries told us it is right to fight, and we fought, and now many good people are telling us it is wrong to fight. What is right and wrong?" . . .

"You say one thing and do another," was the verdict of an old Indian man whose imagination and religious longings were caught by the teachings of the Christ but whose keenness of observation recognized the divorce of His teachings from the life of the new day. "The Christian life is tied up tight in a roll," he added. "Unroll it so that we can all see it plain."

—From "The Social Heritage of the Indian Girl." Department of the Interior, Office of Indian Affairs, Washington, D. C.

20. THE MICHAEL ANGELO OF THE YOUNG INDIANS

At the North American Home Missions Congress, Mrs. Ruth Muskrat Bronson concluded her vivid evening address with the following story of Michael Angelo's great David.

"It is told," she said, "that an artist bought the huge piece of marble but blundered so badly in carrying out his design that the beautiful stone appeared to be utterly ruined and was finally thrown into a dump heap. Michael Angelo found it lying there among the rubbish and exclaimed, 'Surely an angel hides within it.' He took the marble to his studio though the people hooted as it was hauled through the street. Under his hand of genius the ruined stone gradually became the statue of David, a thing of beauty and inspiration to all the world. The stone had been so mutilated that Michael Angelo had to make his David lean in the exact direction in which the original artist had worked, but out of this very handicap came the statue's greatest beauty. The young Indian people of today are the broken marble. Will the Church of God be our Michael Angelo?"

At Sherman Institute the students have organized a student church of their own with a student board of three elders and ten deacons who are ultimately responsible with the religious work directors for the religious activities of the school. Christian students act as the superintendents of the Sunday School and many older students are seen teaching the classes of younger children. The girls have organized a missionary society which has been studying China this year. Week-day courses in religious education for which school credit is given are well attended. Teacher-training classes for the older students are inspirational, informative and give help in methods.

At another school, Haskell Institute, the outstanding new feature of the program this year has been the organization

of a student council of religious education. The students say that the purpose of this council is "to study the religious needs and problems of the students; to organize and carry into effect an adequate program of religious education and thereby to promote Christian living." Week-day courses in religious education are also well attended at Haskell. The classes meet each week for two fifty-minute periods and receive school credit for their work.

At another school where the children come from the most isolated and primitive conditions, one boy expressed the great longing of his companions when he said, "Miss Fletcher, tell us everything, how to take care of sheep and cattle; how to be kind to others; how to know all about God and how to live like Jesus every day."

At present there are interdenominational religious work directors in only eight schools and some of these are giving only part time. Full-time directors are imperative if one is to give the help to individuals which is so needed in the present state of the Indian students' development. At least four other non-reservation boarding schools should have directors immediately, and if the action of the North American Home Missions Congress is to be taken seriously, the religious program in the reservation boarding schools and in the government day schools should be strengthened immediately. New demonstration day schools are being opened by the Government. Directors of religious education should be placed in these. The present budget of \$16,000 does not allow for any expansion or development and does not even permit the purchase of textbooks or necessary program materials. Will we, through this false economy, fail the young Indians of today?

21. THE INFLUENCE OF THE MISSIONARIES

Ten thousand delegates in the Chicago Coliseum during a session of a convention in June, 1927, will not forget the brief yet thrilling message Frost (Plenty Crows) brought from the Crow people. It follows:

Mr. President and Friends:

I shall try to give you an idea as to how things were when your missionaries first came among us, twenty-five years ago, and what great changes they have wrought among my people, God bless them.

The pioneers of your race that came among us fifty years ago were men seeking wealth, wanting to get rich quickly and in order to gain their end they brought whiskey among us so as to make us an easy prey. They were careless in handling the truth and broke their promises, one after another, and when we could not trust them any more they said, "The only good Indian is a dead one."

The Indian is naturally religious; when he believes he believes with all his might. If you had come among us when Mr. Petzoldt and Doctor Kinney (a denominational director of Indian missions) did you would have found us worshipping idols. We believed in a Great Spirit, and we believed that the mountain lions, the bears, the wolves, coyotes, and in fact all animals, birds, streams, and springs were messengers of the Great Spirit. When we used to roam the prairies and had to cross a creek or river, we gave some offering; if a river, a choice piece of meat or pemmican; if a creek, beads.

In order to gain favor from these many message-carriers

of the Great Spirit, worshippers would go to the mountains and choose some high point, then fast for days, neither eating nor drinking. In some cases they would chop off the index finger at the first joint as a sacrifice, or tear strips of skin from the body as an offering. Again they would set a post in the ground on some high point, and on top of this post, which was nearly ten feet high, fasten a buffalo's or bear's head. Two rawhide ropes which hung to the ground were fastened to the post just below the head. Then the man who was to make the sacrifice had his breast bared and two strips cut in the flesh on each side. A stick was put under the flesh on each side of his breast, across, and fastened to the two ropes from the post. He went around and around this post, pulling backward and blowing a whistle made from the wing bone of an eagle. He went until he broke himself loose. After all day, if the skin refused to break, he was pulled loose by a friend. When a dear one died, the relatives would cut their legs and arms, stab their heads, and chop off the ends of their fingers, wailing and crying, "I shall never see you again; no never! Oh! what shall I do?"

Thank God, these terrible things are not seen any more. Great changes have taken place and many of the Crows are rejoicing in a Saviour's love, and climbing the trail to that happy land above. There have been nearly five hundred baptisms; we now have five Indian churches and our own Indian Association. There is so much to be thankful for.

Shot-in-the-Hand, one of the oldest members of the tribe, who died last October, just before he passed away prayed: "O God, forgive me for cutting and scarring this body you gave me. Grant, O Lord, that not one of my

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children will do as I did in worshipping the wrong gods. I did not know any better."

Bear Claw, another old Indian, who walked faithfully in the Jesus Road, said to me just before he died, his face beaming with light and joy, "Brother, please do not pray for my recovery, for I am anxious to go to this place the missionaries have told about, where there is no sorrow, and no tears, and no good-bye, and I want to see the wonderful Jesus."

These are some of the many things your missionaries have brought to my people. Oh! if I were a master of all the languages I could not find words to express my gratitude today for what the gospel has done for my people and for me. I can only say, God bless you, God bless the work and the workers among the Crows.

—From *Red Men on the Bighorn*, by Coe Hayne. By permission of the Judson Press.

CLIPPINGS

For 2,000 years your ancestors have been gradually building this world of today. In one generation the Indian girl is plunged suddenly into this bewildering new world.

—From an Indian pamphlet of the Y. W. C. A.

Indian boys and girls are flocking into towns and cities. Often their background and experience do not produce as skilled workers as found in their white brothers. If they find work it is with salary so low as scarcely to sustain life. They can live only in the most squalid parts of the city. There is no opportunity for healthy recreation and separated from families and friends they have no social

ties to hold them steady. Many are members of churches but an innate reticence keeps them from introducing themselves to white churches. Being naturally religious this lack of church life brings about an undermining of character with all its resultant unsocial behavior.

An Indian girl serving efficiently as a stenographer failed to appear at the office one morning. She sent no word. It was discovered that she went home because her grandmother was ill. "But why," asked her white friend, "did you not tell your employer?" "Why should I?" puzzled the Indian girl. "I knew my grandmother first. She is dearer to me than he."

"This country was ours before it was yours," replied one Indian student when asked why so many Indians volunteered during the World War.

—Lake Mohonk conference report.

Thirty thousand Indian boys and girls silently and wonderingly have left their mountain and desert homes and traveled far to the big boarding schools of the white man. School life is complex and puzzling after the simple reservation life. They are bewildered by the close companionship with hundreds of other Indian girls and boys, the regularity and punctuality of habits, new clothing, different food, a strange language, unfamiliar tasks in the school, kitchen, dining room, printing shop, or laundry.

—From "After School—What?," a pamphlet of the Council of Women for Home Missions.

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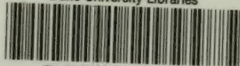
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